A Rich

TREASURE

At an easie Rate: Or,

The ready way to true *Content.*

A short and pleasant Discourse manifestly shewing how inconsistent *Riches* is with *Piety* usually, and how Opposite *Poverty* is often.

TOGETHER WITH

The happy Agrement and Conjunction of *Honest Labour*, *Real Godliness*, and *Soul-Content.*

By *N. D.*

The Preacher sought to finde out acceptable words (words of delight) and that which was written was upright, even words of Truth, Eccles. 10. 12

Omne tulit Punctum, qui miscuit utile Dulci.

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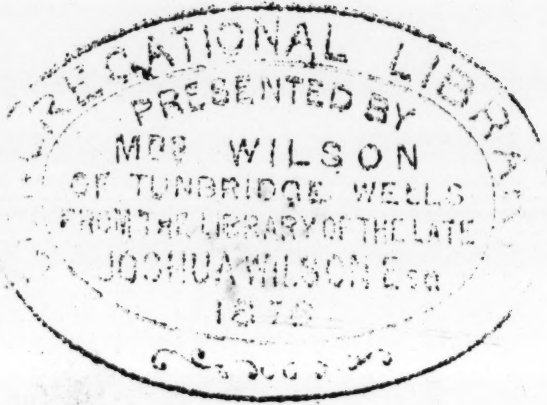
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To the Reader.

Reader,

THe *Wiſdome of the Ancients was wont to be laid out much in Parables, and Ænigma's; wherin they thought they did much affect their Hearers and Readers. Herein was their* Learning *couched, their* Morality *contained, their* Divinity *comprehended. Not to mention the Heathen Philoſophers and Poets, nothing*

thing is more familiar in Scripture. What is Jotham's *Diſcourſe of the Trees going to chooſe a King, other than an Allegory? what* Ezekiel's *comparing* Jeruſalem *and* Samaria *to two Harlots, named* Aholah *and* Aholibah; Iſrael, *to a Lyoneſs and her whelps. What are they, ſay I, but Parables? And it is certain, in this reſpect, That,* Symbolical Divinity is moſt Argumentative: *eaſily paſſing through the Underſtanding, and deeply penetrating the Mind and Memory. What are thoſe Viſions in* Daniel, *and the*

Aqo-

Apocalypſe *full of, but under the deſcriptions and denominations of ſundry Beaſts ſo many miſterious Parables and Divine Predictions? What are thoſe Diſcourſes of the* Sower, Merchant, Leaven, Muſtard-ſeed; of the Wedding-Supper, Virgins, Talents; *yea, of* Dives *and* Lazarus? *not Hiſtorical ſure, and Literal, but Allegorical; which yet are not to be reckoned among Fictions, becauſe no man will once imagine we go about to affirm that to be ſo in the Letter, which we do deliver: but by theſe* Similies, *we would affect*

Quod figurate dicitur, non eſt mendacium: Omnis enim enunciatio ad id, quod dicitur, referenda eſt. *Aug. ad concent.*

the more the duller understanding. Yea, I find many of the Fathers, and Bernard *especially, (see his Sermons* de Pugna Spirituali*) much delighted in this kind of Discourse. With no more Apology: I heartily pray that thou maist make better use of others more serious labours; and I wish thou mayest make no ill use of this my Leisure and Diversion. Only know, that had I known of any greater treasure, I would have given thee notice, and desired to have made thee possessor of it; and could I have devised to have made*

made the Value, and the Volume leſs here, I had alſo done it: yet I never heard, that a good purchaſe was only refuſed for the cheapneſs; nor did the Iſraelites *refuſe to ranſack the* Syrians *Tents, where was ſuch ſtore of treaſure, becauſe they had it for fetching, without delving, fighting, or adventuring ſo much as did thoſe poor* Lepers, *who gave them the firſt notice. I promiſe thee, thou haſt it for leſs than it coſt me; but much good may it do thee; I deſire not to be a gainer, But by thy Prayers,*

and thy eternal welfare; which is all can be desired by.

Thy Friend,

N. D.

A RICH *TREASURE*

At an eaſie Rate: Or, The ready way to true CONTENT

Chap. 1.

The old Neighbourhood of Riches and Poverty, their diſagreement after a while, and their unkind parting thereupon.

THere dwelt once, as hath been ſaid, Two Inhabitants in one

Riches and Poverty at first neighbours.

one Town, the one called *Riches*, the other *Poverty*. These two could not long agree; for *Riches* would ever be insulting over *Poverty*, either wronging and oppressing him, or scoffing at him, and abusing him; and became so stately, that after a while he disdained to look upon or speak to him: though his next Neighbour, *Poverty*, was as much to blame too; for he was as stout as *Riches*, for the heart of him; and very *foul mouth'd*, and could never afford *Riches* a good

They cannot agree.

good word behind his back; and grew full of envy and bitterneſs againſt him. Upon theſe continual jars, one of them muſt be gone. *Riches* would not ſtir, *Poverty* muſt; and gets him to the further end of all the Town, and dwelt a while there: in a ſorry ruinous Cottage; which ſhortly after fell to the ground, and he was never able to repair it.

Their parting.

Chap.

Chap. 2.

The Neighbourhood of Riches and Godlineſs, and their falling out.

THere happened to come into thoſe parts a ſtranger, nobly born, and of a far better deſcent than either of the former two; his name was *Godlineſs*, of a moſt ancient Family: he is ſaid to have been before the fall of *Adam*. His means were not great, for his Family was much decayed by many ſad Calamities they

they had undergone in ſome evil and troublous times; yet was he of ſo quiet, peaceable, and ſweet a diſpoſition, that he thought he could agree with any reaſonable Neighbour in the world, if the fault were not his own. He came and took a Houſe neer *Riches* firſt; and long thus agreed, and had not ſo much as an unkind word paſſed between them, till *Riches* gave the firſt occaſion. *Godlineſs* was very induſtrious in his calling, medled with no Mans buſineſs but his own;

Riches & Godlineſs are neighbours a while.

The Character of Godlineſs.

Be-

Beſides, was very *patient*, *pitiful*, and *charitable*; and, next to his conſtant care to pleaſe God, his deſire was to live without giving any juſt offence to any man living; for he would not wrong the leaſt Child. But *Riches* grew every day more high and ſtately and then more ſtrange and ſowre; at laſt ſo inſolent and outragiouſly wicked, as was not by *Godlineſs* to be indured, yet muſt he not be told of it neither. *Godlineſs* had born long: at length taking juſt offence at ſome of the ill

ways

ways of *Riches*, told him mildly of it. But *Riches* ſaid, he would not be control'd nor ſo affronted by the greateſt *Godlineſs* in the world: But brake out to him in the words the Sodomites uſed to *Lot*: *This fellow came in to ſojourn here a while ago, and he muſt needs become a Judge and a Lord*; But I will not take it at thy hands.

Riches falls out with godlineſs.

Chap, 3.

The Servants and Officers of Riches.

BEſides, *Riches* had a many lewd and looſe ſervants, all bitter enemies to *Godlineſs*: their names were, *Pride*, *Oppreſſion*, *Covetouſneſs*, *luxury*, *ryot*, *prodigality*, *Malice*, *Flattery*, *Calumny*, *and Lazineſs*. Every one had his office but *Lazineſs*, who ſaid he would wait on his Maſter at all turns, but he would undertake no other imployment. *Oppreſſion* was

Riches his many bad Servants, and their Names.

was his chief ſervant, and ſteward of his houſe; a cruel Enemy to the *poor*. *Covetouſneſs* was his *Bayliffe*, *Pride* was his *Taylor*, yet no good work-man neither; for let him take his meaſure how he would, and make his garment with all the skill he had, the making, or the ſtuff, or the colour, or the faſhion, or the trimming, or the putting on, did not pleaſe; at leaſt, if they did one day, did not two days together, neither him nor his wife (her name was *Jezabel*,

Their ſeveral Offices.

Riches his Wife and her Waiting-woman.

bel, ſo was her mother's before her, who learnt her to *Paint*, and to *Patch*, and to *Powder*; and her Waiting-woman Miſtris *Light-skirt Curioſity*.) *Prodigality* was upper *Butler*, and under him *Ryot*; and the *Cup* they all drunk in was call'd *Exceſs*; a foul great Cup it was: and looking on it, to ſee what mark it had, I obſerved three letters, but all three D's; but yet not ſtanding together, But the one near the brim, the ſecond in the middle, the third in the bottom. Many would

Riches his Cup.

gueſ

gueſs what theſe three letters might mean; ſome ſaid it was *Donum Domini Divitiarum.* The name of the *Donour.* But they of the houſe ſaid the firſt D. was *Delight*, the ſecond *Drunkenneſs*, and the third was *Drowzineſs.* But there dwelt an *old Man* not far off, whoſe name was *Gravity*, a comely old Man, of much Learning, and great experience; upon whoſe Counſell all the neighbours did much rely; yea I have known when *Labour* and *Godlineſs*, and *Content* too, have gone to adviſe with

with him; But he had been discharged from looking into *Riches* his house: he told me these three letters were set on by the same hand that wrote the three words on *Belshazzar*'s wall, and that the first D. did signifie *Disease*, the second D. *Death*, and the third he was sure was *Damnation*.

And were it not too long a Digression, I could tell you what Children *Riches* had, and what Grand-children: And since, I hear what is become of all. *Riches* was now an old Man,

Man, he had had two Sons, and two Daughters. Both his Sons died without iſſue in their Fathers life, ſo that he ſaw his name was like to periſh, whatever became of the eſtate. The eldeſt Son was called *Honour*, the Fathers darling, and the hopes of all the Family; but a weakly Child he was, and never likely to be long liv'd: he died yong, and put all the Houſe into Mourning; they lament the loſs of *Honour* to this day. The younger Son was called *Ambition*, one of an haugh-

haughty and aſpiring minde, and of a working reſtleſs ſpirit; he was one ſtill in every deſperate and miſchievous *plot*; was betraid, and came to an untimely and ſhameful end, and no Man pitied him. The two Daughters were *Delicacy*, the elder (more like the Mother) and *Avarice* the younger (more like the Father.) The elder was always an unruly and wanton Girl, never like to come to good; and when her Mother had provided a great match for her preferment, ſhe had

had caſt her ſelf away upon one of her fathers ſervingmen call'd *Prodigality* (they agreed like dogs and cats) and they had an only daughter whoſe name was *Infamy*. *Avarice* was reſolved to be ruled by her Father, and by his perſwaſion, ſhe was beſtow'd on his Steward *Oppreſſion*, his chief ſervant, whom he ſaid he loved as dearly as if he had been his own child: he told his daughter *Avarice* he would make the beſt husband for her in the world; that they were ſure never to want, they

And Grand-children.

not theirs; for if ſhe could but ſave, the huſband would be ſure to get. But they had not a good day together neither, but lived quite beſides what they had; and they had an only daughter, whoſe name was *Miſery*. Theſe two Grandchildren, *Infamy* and *Miſery*, are all that at preſent are left of *Riches* Race; they are yet living, and like to live many a day.

But to return to his Servants again. *Luxury* was his *Cook*, *Gluttony* his *Carver*, *Malice* was his *Secretary*: But he

he made moſt of two above all the reſt; *Flattery* the one, his greateſt favourite; and *Calumny* the other: Theſe two had the length of his foot; the one could make him angry, and the other pleaſed with whom they would, and whenſoever they liſted. I had like to have forgot his *Chaplain*; for he would be thought to be religious too; his name was *Sir John Reader*. He was no Scholar at all, though he ſaid he had taken a degree in the Univerſity. But he had two proper-

Riches his Chaplain.

ties which gave general content to all the houſe: he could mumble them over a few ſhort Prayers out of the Book; and when he had done, he could bowl, and drink, and ſwear with the beſt of them, all the day after. Now the houſe being ſtored with ſuch ſervants, there was nothing but diſorder to be ſeen: they could none of them endure *Godlineſs*, but made ſongs of him, ſcoffed and jeered at him and all his *actions*; yea, made themſelves merry with his very *geſtures*, and quarrel'd

They are all Enemies to Godlineſs.

rel'd with his Children and Servants. Nor did they well agree among themſelves: for there would be often ſwearing, curſing, banning, and fighting among themſelves. *Prodigality* and *Coveteouſneſs* could never agree, though *Coveteouſneſs* and *Oppreſſion* ever held together. *Malice*, *Calumny* and *Flattery*, often jarred and differed. And as for *Ryot*, he could agree with never a one of them, but only *Pride*.

They fall out among themſelves too.

Chap. 4.

Godlineſs Complains to Riches of his Servants, and is ill intreated.

Godlineſs comes to *Riches* in a courteous way, and tells him privately of their miſcarriages; and withall tells him, if he keep theſe Servants longer, they will undo him for ever; perſwades him to reform his Family, becauſe he wiſh't him well, and to turn away theſe old Servants, and he would commend better to

to him, which ſhould be more for his Credit and Profit too. But *Riches* grew very hot, and would not hear him ſpeak; but fell foul on *Godlineſs*, and fell from railing to ſtriking, and then calls his Servants to help him; and firſt of all, his *Chaplain*, who was no ways able to hold Argument with *Godlineſs*, but he could out-wrangle, and out-rail *Godlineſs* and *Gravity* both: he would needs bring *Scripture* to confute *Godlineſs*; and he had one place very ready, and it was all the Scripture he

was acquainted with, *Eccleſ. 7. 16. Be not righteous over much neither make thy ſelfe overwiſe: for why ſhouldeſt thou deſtroy thy ſelf*, or deſolate thy ſelf, and loſe thy neighbors and thy friends? Here he had thought he had knocked *Godlineſs* down. But inſtantly *Godlineſs* had his anſwer ready and bad him read the next words: *Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die before the time?* Sir *John* was preſently non-pluſt, that he had not a word of Scripture more, but fell to downright

right railing. Then did *Riches* call for his other servants to second his *Chaplain*; and bad *Pride* and *Malice*, and *Calumny*, to pay him soundly; and if they four were not able to do it, he would send for *Oppression* to set him further off; and he vowed he would never endure him while he liv'd, nor suffer him to live quietly by him: for next his old mortal enemy *Poverty*, whom he had sent packing, he protested to hate *Godliness* more than any creature alive; yea, he swore to it two, that he hated

him more than he hid the very *Devil.* And old *Jezabel* looking out of her Window, cryed, Spare him not, knock him down, or ſend him packing; for I cannot abide the very looks of him.

Chap.

Chap 5.

Godlineſs his ſervants and Pedigree: Riches Servants and his, fall out.

NOw *Godlineſs* had a few Servants of his own training up, well bred, fit to ſerve the beſt Noble-man in the Land; but he had not many to ſpare: He had tried to breed up more, but he could do no good on many of them, or they would not tarry with him. Such a one was *Ignorance*; but he reſolved not to be taught, and

and he ſaid he never came thither to be *Catechized*. *Errour* would have dwelt with *Godlineſs* too, as he ſaid; but he muſt have the liberty of his Conſcience, as he call'd it. *Singularity* made offer of his ſervice; but he would indent with him, to go hear when and where he pleaſed. *Hypocriſie* was more importunate than any one, to be his cheif Servant, and companion too; and with his fair language, and *Scripture-expreſſions*, he had wrought himſelf for a while into a fair Opinion

on with *Godlineſs*: Oh he had ſuch a tongue, that he was able to deceive any Man alive! and indeed he began ſo well, that had his deed been as good as his word, and had he held out as he began, he had been an extraordinary good ſervant: yea, *Hypocriſie* would fain have been exerciſing his giſt; and ſaid, he had ſpoken often in private meetings, with great applauſe; but he never cared for joyning in prayer with other; and they could never perceive that he uſed any private prayer

Prayer by himſelf; therefore his Maſter fell into Suſpition of him; firſt for his much Talk, and his many Brags; and having ſet two of his old tried Servants to obſerve him, *Humility* and *Sincerity*, they inform'd their Maſter, they found him out to be a very Cheat, a notorious Lyar, and ſuch a cunning Diſſembler, that ye could not tell when to believe him: yea, they ſet him out to be ſuch a dangerous fellow, that he was enough to ſpoile the whole Family, at leaſt

to

to bring up an ill Report againſt them all; therefore they deſired their Maſter to rid the Houſe ſpeedily of him, or there was no ſtaying for them. *Godlineſs* preſently calls for him, admoniſheth him to mend his Manners; and in a great Paſſion (for it was ſaid he was never ſo much moved with any one in all his life) he charged him to be preſently put out of doors, and never to come near his Houſe, unleſs he brought *Repentance* and *Experience* along to paſs their word for him, that he

he was now another man; nay, *Godliness* was so passionate, that for his sake, he said he would never have any one of that name come into his Family again.

And would you think it? *Idleness* had a mind to the service; but he asked great wages, and yet would do nothing; nor would he so much as promise to mend. But he had a few faithfull servants, whose names were *Faith*, *Hope*, *Charity* *Repentance*, *Experience*, *Humility*, *Sincerity*, *Temperance*, *Sobriety*, &c. He had also many good friends,

Godliness his Servants.

friends, all the old *Patriarks* and holy *Apoſtles* and *Prophets*, where his near kinſmen and intimate acquaintance; and he is ſaid to derive his Pedegree from the ſecond *Adam*, from whom he is lineally deſcended: and his Wives Name was *Philadelphia*. But his ſervants he keeps all hard to work, and among them is not the leaſt difference or diſcord in the world; but they lived in the greateſt peace and quietneſs that could be, till, *Riches* Servants and thoſe meeting, there would

be

be old falling out pre-
ſently; for the diſorder-
ed company that *Riche*
kept, would be ſtill of-
fering ſome Abuſe or o-
ther to them: and upo
Complaint made to thei
Maſter, he ſaid, he woul
maintain them in it; an
had ſet them on of pur
poſe to weary out *Godli*
neſs; and that he was a
the charge of a *Chaplain*
only to oppoſe the *Powe*
of Godlineſs.

Cha

Chap. 6.

Godlineſs and Poverty fall out.

Godlineſs, thus driven away by *Riches*'s means, and his ſervant *Oppreſſion*, removes to the very end of all the town, where *Poverty* dwelt, in an old ruinous Shed, without either Door or Window, or Fire, or Chiemney, or ſo much as a Bed to lie upon; yet extream ſtout, often boaſting of his Family, and what his Anceſtors had been, as good as

Poverties Deſcription.

as *Riches*: and I think no less; for whereas *Riches* could pretend to no higher Pedigree than *Nabal*, of whom he was begotten when he lay sick of the *Stone in his Heart*, and died a few dayes after, whence all the Posterity have had that disease hereditarily cleaving to them more or less; *Poverty* would vaunt often that he could derive his Pedigree from *Noah*, for *Cham* his Son was his great Grandfather; and his Motto he keeps to this day, *A Servant of Servants*. But I rather think

Riches his Pedigree, and Poverties compared.

think he may carry his
nere a degree beyond *Noah*,
nd and derive himſelf from
tha he elder Son of Father
e wa *dam*, whoſe name was
la *ain*, who after he was
n h riven from the pre-
fe ence of the Lord, had
ce a his Legacy given him,
ha hat he and all his Po-
aril erity ſhould be *Vaga-*
mor *onds* and *Runagates*.
oul *odlineſs*, I ſay, remo-
h ing hither, did expect
edi o have enjoyed more
fo eace and quietneſs; for
hi e meant not to wrong
an *overty* one farthing,
t ut to do him all the
t o ood he could; but he
he as much diſappoint-
in ed

ed. *Poverty* was very ſtout and ſcornful, not to be ſpoken to neither; and *Sloth* his wife was a very naſty *ſlut*, and a terrible *Scold* withall: a many poor Children they had all in rags, bred up to nothing in the earth but *Idleneſs, lying, begging, and pilfering*. He had now never a Servant, nor had had many a day: for when once he had one whoſe name was *Waſt all*, he had little for him to do; nor would he ſtay at home to ſee what he did, but left him to himſelf; and he ran a-

way

way with the beſt Coat he had. This *Poverty* was a very ill husband; if he got a penny, he muſt to the Alehouſe next door, and there he ſpent it, and came home as drunk as a *beggar*. He was ever abroad, yet kept none but bad company; and beſides, he loved his *bed* and his *belly* out of all cry. He had been at firſt, I was informed, put to a trade; but he would never ſtay with his Maſter, nor would he like any trade at all: then he turned Souldier; there for a while he ſwaggered;

and

and of a Beggar was now become a Gentleman; and had his two Men waiting on him, and both horſed; their names were *Stroyal* and *Lowal*; and while his *Pay*, *Free-quarter*, *and Plunder* laſted, they ruffled it in Buffs and Beavers, and Scarlets, and Gold-lace. A little after, his Father died, and left him a little Lumber; and that he ſoon ſpent, or pawned and made it away. *Godlineſs* comes to him, and tells him, if he will but hearken to him, and they two may live together

ther, he will put him in a way to thrive; tells him what he would advise him to: but he finds *Poverty* altogether as *crofs* as *Riches* was before; and there was no living by him neither.

Chap. 7.

A digreſſion, telling the ſhort ſtory of Stroyal and Lowal.

I Could tell yon a long ſtory of thoſe two companions I named in the laſt Chapter, *viz. Stroyal* and *Lowal*, if I thought it were not too far a digreſſion from *Godlineſs*, whom we left all alone, driven both from *Riches* and *Poverty* too.

I hope there are none but friends here; and if there be no *Jeſuites*, we are

are well enough. The design of this short and *innocent* Paper, being only to relate the many Tryals and Travels, and Discoveries and Experiments of *Godliness*, before he met with *Content*, whom he so much enquired for; and it would not willingly grieve any the least friend of *Godliness*.

They were called *Stroy-al* and *Low-al*, I told you: But their right Names *Stroyalla* and *Loyola* (out-landish men by their names.) *Stroyalla* had by custom, and for brevity sake,

contracted his name into *Stroyal.* And *Loyola*, because his grandfather *Ignatius* had made his name odious, would have his name contracted too into *Loyal:* which he was call'd by a while; but when he understood that name was grown into disrepute, and it was not for his Interest to be known always by the same name; he changed it once again, and would not be call'd *Loyola* nor *Loyal*, but *Lowal:* a true *Catholick* he was, a Man for all Interests and Opinions, indeed none

none could tell what he was, he was so reserved, so mutable, and so subtil: But for these two, I think they were two as unlucky Birds, as were ever hatch't. They were not so different in their Names, as agreeing in their Principles, Aims, and Dispositions; and *Stroyal* of the two was not half so mischievous to the *State*, as *Lowal* was pernicious to the *Church*. I hope I need not suspect, that any rational Man will imagine any reflection intended here, upon the honest and Religious

Engliſh Souldier, who is, abroad, the honour of the Military profeſſion all the World over, and at home is looked upon by all well-affected, as the *Chariots and horſemen of the Land.* But to put you out of doubt, I ſhall tell you, they were neither of them *Engliſhmen*; not ſo much as of any the reformed Churches of the Proteſtant Religion, *Stroyal* came out of *Turkey*; his Anceſtors had been *Chriſtians*; but he in hope of preferment had renounced the Chriſtian Faith, and had

had been circumcised. And as for *Lowal*, no body could tell what he was, and whither he would: he was, by the beſt intelligence I could get, by deſcent a *Mungril-Moor*, Born and Chriſtened in *Spain*, confirmed at *Rome*; and for the pregnancy of his Parts commended to the *Jeſuits* Colledge, hoping he might prove as uſeful an Inſtrument, as old *Ignatius* had been. Into their Colledge he was admitted: there in a ſhort time he had gone through the *Arts*, had gained divers

Languages, and could so perfectly conform to all Mens Tempers and behaviours, as never a *Father* of them all was more verſed in their greateſt *Doctrine* of *Tranſubſtantiation*, than he was ready in the *practice* of their greateſt art, *Self tranſformation*. He could come familiarly into all the Aſſemblies and private Meetings of Men, of whatever perſwaſion: and if he were a learner but a day or two, the third day he was an inſpired Speaker, and would ſo deliver himſelf,

ſelf, as he procured not more diſrepute to the old Teachers in the Country, than he gained Reputation to himſelf. Yet he was in ſome places a little ſuſpected; he ſo oft changed his *Habit*, as oft his *Name*, as oft his *Opinion*: He would tell ſome of his intimate Friends, Though he went under the name of *Lowal*, his right name was *Loyola*. The Commander in chief, under whom he and all his Countreymen ſerved, was General *Deſolation*, a *Scythian* ſome ſaid; but

Languages, and could so perfectly conform to all Mens Tempers and behaviours, as never a *Father* of them all was more verſed in their greateſt *Doctrine* of *Tranſubſtantiation*, than he was ready in the *practice* of their greateſt Art, *Self tranſformation*. He could come familiarly into all the Aſſemblies and private Meetings of Men, of whatever perſwaſion: and if he were a learner but a day or two, the third day he was an inſpired Speaker, and would ſo deliver himſelf,

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ſure he was an *Edomite* rather; which was manifeſt by the feeling of his *rough hand*; whoſe Anceſtors were all *Dukes* and great Commanders; among whom I tell you true I wondered, when of late I found *Duke d' Alve* in his Pedigree, *Gen.* 36. 40. till then, I knew not what Country-man he was. The *Lieutenant*-General was his own brother (for they were Twins, their Mother was a *Babilonian* Lady) his name was *Abomination*. *Deſolation* was the Elder; but ſo like they were,

were, as ſcarce to be known the one from the other; only *Deſolation* was thought to be the abler Man of his hands, and *Abomination* the greater head-piece, for plotting and contriving the moſt deviliſh and curſed devices, Plots and Deſigns. *Ahitophel* or *Machiavel* were but punies to him. Shall I tell you what became of theſe two comrades? *Strogal*, after the War ended, became as poor as *Poverty* himſelf; he had ſaved nothing, but made all away as faſt as he got it:

fain he would have been prefer'd into some *Hospital*; but that failing, he was fain to beg a while from Door to Door; weary of that life he turned *High-wayman*; was soon apprehended, committed to the common Jayle, enlisted the following Assizes, convicted, condemned, and after executed: *There's an end of Stroyal.*

But *Lowal* was a more crafty Companion, he had more Trades than one: Turn him loose, he would live in any ground, shift in any time,

time, *Come Wars, come Peace*; a cunning Pate he had of his own: During the War, it was not his ordinary pay he served for; he had a *Pension from Rome*, another from *Spain*, and good Contribution from his *like judgmented* friends. He was afterwards thought worthy of Preferment; he had a good *office* bestowed on him, wherein for a while he carried himself very fair, but was afterwards discovered to be a very Cheat; then he was cashiered, and having once been found out,

out, and his reputation loſt, no Man would after truſt him: *There's an end of Lowal.*

But now to return: let us ſee what is become of *Godlineſs*, whom we left parting from *Poverty*.

Chap.

Chap. 8.

Several motions made to Godlineſs about his ſetling; and what he reſolved thereupon.

Godlineſs being thus unkindly dealt with, and driven out of Town (as you have heard) both by *Riches* and *Poverty*, was a while much perplexed whither he ſhould remove to finde a reſting place, and where to meet *Content* his beſt Friend on Earth; which was his firſt deſign. He was once

once visited by a Friend, that had observed his lovely Aspect, and his sweet Behaviour, to go to the *Court*, whither all Men go to seek Preferment; and if any did rise, it were pity but such a one as he should be promoted: How much good might he do his Friends and himself, if he were in place?

But *Godliness* replied he had been bred up in a plain and private way; he had not much means, nor many Friends, without which, what is to be expected at

at Court? nor could he skill of the Court-Language and Compliments, neither was he at all acquainted with those Arts of *Simulation* and *Dissimulation*, which are said to be all in all in a perfect Courtier: Therefore he resolved, all the Preferments in the World should not entice him to do any thing against his Conscience.

Gallio so perswades a Man to the Court, but he rejecteth.

Next he was by some Friends with't to go and list himself in the *Army* (there being then Wars in the Country) he answered, Of all lives, he liked

Or to go into the Army

liked that least though he would not prescribe to others, nor censure any that followed that profession (and indeed this was noted to be one constant *property* of *Godliness*, he was ever more *charitable* than *censorious*) yet for his part, he said, besides the hazard such run in the wars, he was not well satisfied in the Justice of the cause, either on the one side or other. And he judged the Souldiers calling to be only warrantable, when the cause was plain and clear; and so long as

Ne-

Neceſſity puts them into Arms, and no longer. He profeſſed he for his part loved the Souldiers ſo well, that he did wiſh with all his heart, that all the Souldiers would turn *Godly*; but he loved *Godlineſs* ſo well, that he could not wiſh all *Godly* men to turn Souldiers.

Then he was by ſome perſwaded to go abroad into the World and *Travel*; then might he obſerve the divers manners and faſhions of other Countries, grow acquainted with their ſeveral Religions and *Or to travel.*

and Languages. That he was not a *Gentleman* who had not traveiled, nor was any a compleat man without this. He presently replied, he had been a *Traveller* already a long time toward *Heaven*; and his own Countrey was as near, or nearer a way thither, than any other: His design was to grow in Grace, and that he feared was not to be promoted by going into Forreign Parts: and for their Languages, let others affect them; if he could learn the old Language of *Canaan*, it

was enough for him, and though he would judge no man, he had observed few returned better by Travels, as to their Religion: yea, he remembred of the *Twelve* chosen men of *Israel*, that were sent out to view other Countries, there were but two who returned the same Men they went out; the rest had cast off God, were corrupt in their Principles, and did much mischief to their Country-men, when they returned.

He was once set upon

Or to go into a Cloyſter.

on by a *Fryer*, who tempted him to go into a *Cloyſter*; and to induce him thereunto, he was urgent with him to go ſee their Chappel how it was adorned, and to hear their Muſick: and he would fain have perſwaded him to believe, if any where in the World, there was to be ſeen *Devotion* and *Sanctity*. He preſently replyed with indignation, Away with your *Devotion* and *Sanctity*: *Sanctity* ſo utterly oppoſite to *Sincerity*, and *Devotion*, totally deſtructive to

to the power of *Godliness.*

He had at last, as to his setling in this world, a *temptation* (and he was seldome free from temptations in one kind or other) and that was to get him out of the World, and to sequester himself in some nook, in a solitary manner, out of all commerce with others. There might he hope quietly to retire himself, be free from *Persecutions*, which he saw did every where attend him; there might he be out of the sight of open

Or into a Desert.

open *Prophaneſs* (more grievous to a Godly minde than *perſecution* it ſelf) there might he enjoy God, the liberty of his Conſcience, and pour out his Soul in inceſſant Prayers; and enjoy communion with his *Soul-beloved Saviour*: This was mighty pleaſing But he remembred that Man was made for Society; and he had thoſe *Scriptures* came to his mind: *None of us live to our ſelves, We are members one of another; None of us are to ſeek our own things only, but every one the good of others.*

others. And he called to mind how prejudicial *Solitude* had ever been to the beſt of Men; That God had ſaid, It was not good for the *firſt-Adam*, no not in *Innocency*, to be alone; nor was it ſafe for the *firſt-Woman* to be alone, even in *Paradiſe:* Nor was it ſafe for the *Second-Adam*, the firſt begotten of the whole Creation, and the only Conquerour of the Devil, to be alone in a *Wilderneſs:* He concluded therefore, That it was Exceſs of Paſſion and Zeal, which tranſ-

 ported

ported *David* and *Jeremy*, to wish themselves into a Wilderness; and doubtless that it was unavoidable Persecutions which drove *Elias* and others, into their *Caves* and Solitudes: for his part, he thought he was bound to honour God, as much as was possible, by doing good to humane Society.

Chap. 9.

Godlineſs adviſeth with Gravity about his ſetling.

AFter ſome time ſpent in this unſetled condition, it pleaſed God to bring *Godlineſſe* acquainted with *Father-Gravity*, of whom I made mention before; a true Friend and faithful Counſellor to all who adviſed with him. A comely old Man, and of much Experience: he knew both Court and Country;

and there was scarcely any passage of note in his time, or long before, but he was well acquainted with it.

Godliness was much cheared, when he saw his amiable and lovely Countenance, and his long gray Hairs; Discourseth much with him, and receives the best Satisfaction from him, that he had met with many a-day: After much good and serious Conference, he enquireth of him, if he could informe him where a Convenient House might be had for Money,

Money, Town or Countrey. He tells him, He was glad he asked, that he might both help a Neighbour to ſo good a Tenant, and him (though a ſtranger as yet) to ſo good Accommodations. He bids him return to the Town again, and about the middle of it, turn aſide a little *out of the Road*; there dwelt *juſt mid way*, as he could gueſs, between *Riches* and *Poverty*, old *Labour*, a good honeſt *neighbour*, and the beſt *Houſe-keeper* in all the Pariſh; He had a convenient houſe

so let, and would be glad of a good Tenant; for he was loath any thing ſhould lye dead upon his hands.

Chap.

Chap. 10.

Godliness becomes Neighbour to Labour.

THither then he goes, as he was directed; and when he came to knock at his Door, he found him within: he was seldom abroad; and he had been hard at work, with his Wife *Prudence*, (a comely Woman, and a very cleanly housewife) sitting close to her Wheell; and the Children all of them doing somewhat. They were

all in a handſome Habit of good Broad-Cloth; no Lace or Trimming that was coſtly, but whole and handſome. The Houſe without well built, and in good Rapair; within very neat, every Room well furniſht. Beſides, *Labours* Pedigree was very Ancient; he came of *Adam's* ſecond Son, innocent *Abel*, who learnt him firſt to keep Sheep, then to ſpin the Wool; and *Labour* was all the Iſſue he left behinde him, when he died. This *Labour*, ſaid moreover, That his Ance-

Labours antient and honourable Pedigree.

ſtors

ſtors had done the greateſt exploits that the World had ever ſeen: That they had built all thoſe great and ancient Cities in the World, all Towns, Forts, Caſtles, and Bridges: That *Ninive*, *Babilon*, *Rome*, *Conſtantinople*, *Jeruſalem*, were all built by *Labors* own hands: That *Labor* had fought many a ſore Battle, gained many famous Victories, conquered moſt Nations, gained the greateſt Dominions, Eſtabliſhed the wholſomeſt Laws and Rules of Government; had travel-

led all Countries; had been at the *Indies*, and thence brought and transported all their richeſt Pearls, Spices and Commodities, and Traffiqued with them into all other Countries: That the *Pyramides* of *Egypt*, and all the other Wonders of the World, were of *Labors* own handy-work and foundation: That he had invented Tillage, improved Lands, levelled Mountains, drayned Fenns, Invented all Arts and Sciences, bred the beſt Scholars, and the moſt ex-

ce-

cellent Books extant, were of his compoſing. *Godlineſs* tells him he had heard much good of him, and that his Anceſtors and *Labours* were old acquaintance, and had loved dearly, living neighbourly together; and therefore he deſired to take that houſe he had to let, and that he would be as good a Tenant as he could let it to; and promiſed him he ſhould loſe nothing by him. He told him moreover, it was *Godlineſs* which learnt *Labour* the firſt way of thriving, and that

that it was their two Fathers together, who had performed the most Renowned Undertakings. *Labour* indeed had done very much, but by *Godliness*'s Directions and Expence. The most Pious and Beneficial Acts, witness *Noah's Ark*, and *Solomon's* Temple; The one built by *Labours* Hands, but at the sole Charge, and by the Divine Direction of *Godliness*; and the other, though every Stone and piece of Timber was hewed and made ready, and joined together by *Labours* pains; yet

yet it was *Godliness's* Purse that paid for all, and maintained the *Service*, and found the Dayly *Sacrifice:* It was *Labour* indeed that fetcht the Stone and Timber from *Lebanon*; but it was onely *Godlinesse*, without *Labour*, that fetcht the Fire from Heaven. And if the *Common-Wealth* was upheld by *Labour*, it was onely *Godliness*, the Church was raised, supported, and preserved by. It was *Godliness* that spread the Gospel, converted Infidels, continually assisted all the fa-

famous Prophets and Apoſtles; and doth to this day enable the faithful Miniſters in the happy employment and ſucceſs in their Miniſtery. And if *Labour* had at any time put forth any uſeful Writings, yet the beſt Books which were in the World, were all of *Godlineſs*'s putting forth.

Chap. II.

The happy agreement of Godlineſs and Labour.

THey were ſoon agreed, and agreed moſt lovingly together, and reſolved never to part. *Labors* houſe ſtood in a very wholſome Air, near the Church; which made *Godlineſs* like it the better: the whole houſe very healthful; ſeldom was any ſick there, nor did they die till full of days. The children looked all with ruddy and lively coun-

Labours houſe.

te-

tenances: you might know whose Children they were, by their very faces. A few servants there were, called *Forecast*, *Diligence*, *Expedition*, *Chearfulness*, and *Perseverance*; good Riders all, and tough Workmen: But *Labour* set many poor People awork, and paid them duely, and by that means inabled many (poor before) to pay their Debts, and to provide comfortably for themselves and their Families, and to relieve the Poor; yea, *Labour* provided Stocks and Pensi-

ons for the Widows and Children of such, who had been honest and careful in their Business.

Labour had lived well before; but when *Godliness* became his Neighbour, you would wonder how he came on and increased, as if *Jacob* had been come again into *Labans* Fields, or *Joseph* into *Potiphar's* House, or the Ark into *Obed-Edom*. For, *Godliness* taught him how to seek, and get a Blessing for him and his; brought him to pray in his Family, to instruct his

his Children and Servants in Catechizing, to call upon God as duly as to rise out of their beds; and to flee lying, swearing, prophaneſs, and irreligiouſneſs, as much as *Idleneſs*. And he told him withall, there was a friend of his was ſhortly to come that way (for he had a good promiſe for it) who would make them both happy: His name was *Content*.

I ſhould have told you alſo, That though there was an Old Church hard by *Labour's* houſe, when *God-*

lineſs

lineſs came thither, yet it was much gone to decay; and which was more trouble to *Godlineſs*, there was no Miniſter: there had been one it ſeems ſome years before (a Godly ancient man, and very painful:) *Labour* told him he Preached, Catechized, and Expounded conſtantly; he did not think there was a Pariſh in a good way, better ordered: it would have done you good to ſee how people loved the Church, kept the Sabbath, and what love was among Neighbours

hours. But that good old Man was dead, and now No-body cared whether they had a Miniſter or no: They thought Any-body that could ſpeak, might Preach; and as for Prayer, and reading the Scripture, ſinging of Pſalms, and the Sacraments, he ſaw there were few did regard them now adayes; and if the Church ſhould fall down to the Ground, he knew none would take care to repair it. There were many ſufficient Men in the Pariſh, he ſaid; but they

loved their Money too well: and there was one above all the reſt, call'd *Riches*, worth Thouſands; but he was neither Friend to the Poor, nor the Church; but would rather ſpend an hundred Pounds on his *Pride*, *Luxury*, and *Ryot*, than allow forty Shillings towards the maintenance of a good Miniſter. But as for me, ſaid *Labour*, as poor a Man as I am, if my Neighbours would be ruled by me, we would not for ſhame let the Church fall, and live like Heathens, without one

one to guide us: whosoever will be at the cost, I would bestow my pains; and it should go heard; but I would find somewhat for such a good work. Gods blessing on thy heart, said *Godliness*; I shall love thee the better for it while I know thee: we will between us, see to get the Church fitted, and then look out for a Minister; and if thou wilt be at the pains; I'le bear all the charges whatsoever it cost, though I leave the less to my Children.

My Ancestors have al-

alwayes been great friends to the Church and a godly Miniſtry; They have at their own charge, built many Churches from the ground, and richly endowed them for the comfortable maintaining of the Miniſter, when they had done. One of my Progenitors, call'd *Obadiah*, had alone provided for an hundred Prophets in a time of Famine, fed them with bread and water by fifty in a cave; which was as good fare as he had himſelf; and he believed none of his

friends

Friends were ever the poorer for such good Works; but still God had blessed them the more abundantly. He for his part, were not worthy to be called by the Name of *Godliness*, if he should be backward in such a Business: And his Wife *Philadelphia*, he was sure, would put to her helping Hand; for she was own Sister to *Dorcas*, that was so full of good Works and Alms-deeds, which she did; and was so much lamented when she was dead and gone. To be short, They concluded

ded between them to fall upon the work; and the Church was but newly repaired in a plain and decent manner, and a good Minister settled in the place, when *Content* came.

Chap 12.

Content seeks for a dwelling, and findes one no where, till he comes to Godlineſs.

THis *Content* is not of Earthly Extraction, never came out of the Loins of *Adam* at all; But I ſuppoſe, might be that *Melchizedeck*, who had neither Father or Mother recorded on Earth: and ſure I am it was *Melchizedeck* which bleſſed *Abraham* and his Poſterity. Certain I am, he was with

Contents extraction

Adam

Adam in Paradiſe, before his Fall, and before his Creation, among the *Angels*; and before their Creation, had been with the bleſſed *Trinity* from all Eternity. He was not often ſeen on Earth ſince *Adam*'s Exile out of Paradiſe; yet now and then hath he given a viſit to ſome of *Labours* Friends, and *Godlineſs*'s Acqnaintance. He is alwayes attended with many Gallant Followers: His chief Friends, I well remember, of whom he made moſt account, were call'd, *Juſtification*, *Adop-* *Contents friends.*

doption; *Sanctification*, and *Assurance*; and one above all the rest, call'd, *Peace of Conscience*. He was wont also often to speak of a great *Benefactor*, long since *Deceased*, to whom he was infinitely obliged, who had been the *Maker* of him: He would say, how dearly he had loved him; he still call'd him his *Lord and Saviour* at every word (sure then it could be no other, than the Son of God) how he had done and suffered much for his sake, who had never deserved the least fa-

His great Benefactor.

favour from him; that had it not been for his ſingular Bounty, and extream Sufferings, his Name had never been *Content*; but *Sin*, *Miſery*, and *Deſpair*; for he had been in great Diſtreſs and Danger, having many great Enemies to deal with, and many unconceivable Calamities lay upon him. But by flying to him, acquaintance with him, and ſubmiſſion to his Yoke, he had found this unexpreſſible *Reſt to his Soul*. He related alſo, how he had beſtowed on him on a Coat

of *divers Colours*; one ſo *pure White*, as no *Faller* on Earth could whiten; which is the *clean Linnen and white*, *the Righteouſneſs of Saints*, call'd, the Righteouſneſs of Sanctification. The other *ſo Red*, as the pureſt Blood on Earth, (not the Blood of *Abel*,) could make ſo pure Red. This is the *Righteouſneſs of Believers*, known by the Name of, The *Righteouſneſs of Juſtification* before the Throne of God. And that he had, beſides much Grace already beſtowed, promiſed him

a

a rich Robe, and Crown of Glory. He had also many good Servants, all Nobly descended, which ever waited on him, call'd, *Faith*, *Hope*, *Charity*, *Humility*, *Patience*, *Long-suffering*, and *Perseverance*; and two trusty Counsellors, who in all difficulties assisted him, call'd, *Prayer* and *Promises*. He and his Retinue, make that Place and Family happy, whereſoever they do but Lodge. This Noble *Content*, in his return Home-wards, call'd in at *Poverties* Shed, enquiring if there were

Contents servants.

His two Counsellors.

Poverty no Friend to Content

any Room for such guests, they said no; but likely at the further end of the Town, where *Riches* dwelt, there they might finde entertainment. Thither they hastened, and desired entrance; but were answered, That none neither knew him or any of his Company, nor ever heard of such names, unless at a house *mid-way* between this and *Poverties*, call'd *Godlinesses*, next door to *Labours*. There they had heard of some such unusual and out-landish names, as *Sobriety*, *Tem-*

Riches no Friend to Content.

pe-

perance, &c. ſo ſhut the Door upon him; only one of the Family ſaid, He would do him the Courteſie to ſhew him the Way, though he would not go along with him. Thither this Noble Man comes; and viewing *Labour's* Buildings, Orchards, and Gardens; he liked all well. But the next Door he was told, was *Godlineſs's* Dwelling; there he knocks: They were then at Prayers; he ſtays till all was done: Then comes *Godlineſs* to the Door, and knew him as ſoon as he heard his voice;

Content a friend to Labour.

voice: He told him, he had long expected his Company; that he had had a Promiſe, that he was to come that way: Now, he was welcome, and there was Room enough for him and all his Company. *Content* replyed, A little Room is enough for thee and me; and any Proviſion that *Godlineſs* could make would pleaſe him, were it never ſo homely: We have not long to ſtay here, away we muſt; and at our Father's Houſe, is that will make amends for All. Had you ſeen their Meet-

Content comes to Godlineſs's Houſe.

Meeting, you would have thought you had seen *Melchizedeck* meet *Abraham* again, to bless him; or *Isaac* blessing *Jacob*; or *Jacob* falling on *Joseph*'s Neck, and saying, I have enough, since I have seen thy Face; or that you had seen *Peter* entring into *Cornelius* his House, who had been long waiting for him.

Their meeting and embraces.

Chap. 13.

The happy agreement and cohabitation of Content, Godlineſs, and Labour.

THere he entred and ſtay'd, and together they dwelt; and now was that little corner out of the way, the happieſt place in the World, and a new *Paradiſe*; for it was no other than the Suburbs of Heaven: a little diſtant from it, whence along a narrow way leading over a narrow Bridge, and

and a ſtrait Gate, was an entrance into a ſtately City, full of beautifull and uniform *Buildings*, and a moſt goodly *Temple*. The beſt Room in *Riches* Houſe, was not comparable to the meaneſt Lodging there; nor was *Solomon*'s Temple comparable to this. That was built by Man, *Labour* and *Godlineſs* joyning in the work; This by God himſelf, built and inhabited. But now did *Labour* think himſelf happy, that ever *Godlineſs* came to be his Neighbour, and teach him

him his *Myſtery*: He had never prayed before; but now *Godlineſs* had throughly inſtructed him, and taught him a better Art, and the way of thriving. And *Godlineſs* himſelf was much happier, than he was before, ſince *Content* came to dwell with him, who not only joyned with him in Prayer, and all other Duties of his Secular and Religious Calling too; but taught him to praiſe God, to ſing, rejoyce, and depend on God, yea, to joy in God, and in all he put his Hand unto, more

more than ever he had done before. There they continued together, and are at present; for there I left them, when I came out to call Thee (Reader.) So that, if thou knoweſt any, that ask the way to *Contentment's* Lodgings; let him not go to *Riches* Palace, or think to find him in *Poverties* Shed: But about the *mid-way*, between them, in an Inner-room of *Godlineſs*, call'd *Sincerity*, hung round with *Purity of Heart*; having the lively Image of *Chriſt* in every ſide, and beſet

A direction to ſuch as ſeek for content, where they ſhall finde him.

beſet thick with the rich Jewels of Saving *Graces*, of ſeveral kindes interwoven, the very next Door to honeſt *Labours*: There I deſire thee to go and reſt thee, promiſing to come to thee as ſoon as I can, where I am ſure we ſhall be merry, and more than ſo, happy: For what can make a Man ſo happy on Earth, as *Godlineſs with Content, which is the greateſt Gain; having not only the Promiſes of the Life which now is, but of that which is to come*; through Jeſus Chriſt, our Lord, who is the

Crown

Crown of Crowns to *Content*, as *Content* is the Crown of *Godlineſs*, and *Godlineſſe* the Crown of *Labor*; where there ſhall be no

FINIS.

But, τέλος.

HEre *five in a Town divided we see;*
Three against two, two against three.
Riches *and* Poverty *cannot agree,*
Nor can Riches *abide true* Piety:
Riches *and* Labor *cannot accord:*
Content *cannot stay where* Riches *is Lord.*
Proud Poverty *too, must needs disagree*
With Labour, Content, Piety, *all three.*

But these Three last,
Together hold fast.

Wher

Where they do meet,
Green Herbs are ſweet:
A Treaſure they bring
'Bove that of a King.
To Heaven they tend,
There let me end.

N. D.